

not due 18 W 28  
**TESTIMONY**

AGAINST

**Perriwigs and Perriwig-Making,**

AND

Playing on Instruments of **MUSICK** among  
**CHRISTIANS**, or any other in the days  
of the **GOSPEL**.

BEING

Several Reasons against those things, by one who, for  
good Conscience sake, hath deny'd and forsaken them,

**John Mulliner.**  
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But God forbid that I should glory, save in the Cross of our Lord Jesus Christ,  
by whom the World is Crucified unto me, and I unto the World, *Gal. 6. 14.*

But she that Liveth in pleasure, is Dead while she liveth, *1 Tim. 5. 6.*

Wo to the Crown of Pride, *Isa. 38. 1.* Wo to them that are at ease in Zion,  
and trust in the Mountain of *Samaria*, which are Named chief of the Na-  
tions to whom the House of *Israel* came. Pass ye unto *Calneh* and see, and  
from thence go ye to *Hemath* the great; then go down to *Gath* of the *Phi-*  
*listines*, be they better than these Kingdoms? Or their border greater than  
your border? Ye that put far away the Evil day, and cause the seat of Vi-  
olence to come near: That lie upon Beds of Ivory, and stretch themselves  
upon their Couches, and Eat the Lambs out of the Flock, and the Calves  
out of the midst of the Stall: That chaunt to the sound of the Viol, and in-  
vent to themselves instruments of Musick like *David*: That Drink Wine in  
Bowls, and anoint themselves with the chief Ointments; but they are not  
grieved for the Afflictions, *Joseph. Amos 6. 1, 2, 3, 4, 5, 6.*

It is better to go to the House of Mourning than to go to the House of Feast-  
ing; for that is the end of all Men, and the Living will lay it to Heart.  
Sorrow is better than Laughter, for by the sadness of the Countenance, the  
Heart is made better, *Eccles. 7. 2. 3.*

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Printed in the Year 1677, and Re-printed in the Year 1708

# TESTIMONY

Periwigs and Periwig-Making

Having on the 11th of MARCH among  
CHRISTIANS, on any one in the day  
of the GOSPEL

Good conscience like best deny and forsake

John Mulliner



Printed in the Year 1677, and Re-printed in the Year 1688



*The Reasons Why John Mulliner Barber in Northampton, left off his Employment of Borders and Periwig-making, and how it was with him as to his Inward Condition before he Joyned with the People of God, in scorn called Quakers; as also his Testimony for them, and his earnest Desires to his Neighbours and Acquaintance of the Town of Northampton, that they would as well as himself, be reconciled to the Principle of God in their Conscience, now after this Judgement of God that hath been upon this Town by Fire.*

*Loving Neighbours and Acquaintance,*

*Since I have left off my Employment of making Borders and Periwigs, it hath occasioned several of you to speak hardly of me, and many reports there are and have been concerning of it, insomuch that I have been told I have made myself a town and Country talk. Now for the clearing of myself and the Truth of God in which I am concerned, and your Understandings, it hath been much in my mind to acquaint you with the reasons why I left it which I would fain have avoyded, and not to appeared so openly amongst you, for I have sent several letters to some persons whom I have been concerned with in Town and Country to let them know why I left them; but this would not satisfy me; but as I have been a public Professor of this Employment for many years, I found I could not be clear in the sight of God, and man till I had publicly given my reason why I*

left it off; and likewise how it was with me as to my inward condition before I joyned with this people of God who are in Scorn called Quakers.

Ever since I was about ten or twelve years of age, that I began to think that there was a God, it hath been my earnest breathing desire to know Peace with him; and often when I was walking in the field, I have thought that the very Fowls of the air and the Beasts of the Field were in a better condition than I was If I did not know peace with God when my dayes were at an end. And it hath been my earnest cry to God in the time of my Apprenticeship and since as I have been walking in the Field and other places, as I have been in private by myself, that I had rather have my Hell, or sorrow and Trouble here in this life, than to endure the Everlasting Displeasure of the God of Heaven hereafter; and in order to this good desire which was begotten in me by the Lord, I did love to write Sermons, and to hear the best of Teachers as I thought then, which I have gone two miles to hear in the time of my Apprenticeship, rather than I would have gone to sport or play my time away; and at that time as I have been going I have cryed and begged of God, That I might not miss of something that might be for my souls good when my dayes were at an end; and after this manner have I gone out in those dayes; and since I came to the town of Northampton to set up for my Trade, I was a great Hearer of Simon Ford who belonged to the Parish of Alhollows; and I have writ his Sermons, and after I had done I have come home and locked myself in, and took my Bible and read the Scriptures, and after I have read his Sermons, and have laid them before me and have knelled down and cryed and prayed to God, that if there was any thing in them whereby I might come to the Knowledge of Gods Everlasting truths that he would not withhold himself from me that I might have



an understanding of it; For Lord (I have said) thou knowest my desire is before thee, and that I did not beg for any thing in this life, but for my souls peace with thee, when my days were at an end: And the more I prayed and cryed, the more trouble I had, so that I knew not what to do I was so much distressed, but I thought to go to Simon Ford, who was my Teacher, in hopes he would have satisfied me, but finding that I could not declare my Condition as I had felt it upon my spirit for some time, I took a sheet of paper and writ my Condition, and read it to him, how that I was in great trouble night and day, so that I could not tell what to do, though I had writ his sermons, and laid them before me, and cryed and prayed so long that he would give me a true understanding of his way that I might have my soul saved when my days were at an end: And much more I did write to this purpose which writing some of my neighbours at that time did see, as I shewed it to them; So he confessed these were good desires, and could say little against me, but after pretty much discourse to this purpose he advised me to read a book which I did get and read it; but no comfort could I get from him nor the Book neither though I went to him and several more of that sort several times before I joined with this people called Quakers: And I was satisfied that there was that in me that time, that no man could satisfy except the God of Heaven appear in him. And sometimes I have seen this people when they have come amongst us when I was a hearer of Simon Ford, into the very assemblies and though they have said very little what a confusion there was amongst the Teachers and Hearers: And sometimes I have seen them two or three that came into this place, which was suffered by the Judgment through Fire to be laid waste, that they have

have come into the Assembly at Allhallows with sack-cloth and Ashes upon their heads, bare foot and bare headed, which I did at that time very much strange at; And another time I saw another come into the school when they were acting their parts in strange dresses and wished them to train up their children in the fear of the Lord; and they did lay violently upon him with their sticks so that I was much troubled to see it; and several times I have cried and prayed to God to know why it was so, that this people came amongst us after this manner; what is the matter with them? notwithstanding though it be so, and they are never so uncomely, yet if this be thy people, give me an understanding concerning it; for thou knowest what my soul travails after; and before I joined with them it was very hard for me to deny myself and become a fool by reason of my great acquaintance and business in way of my trade: I thought I did not care if I had been of any religion so I had not been of that; Many of my acquaintance would make a mock at me; so one time I purposed to go to Halesonmore Race about two miles off Northampton, and then if I went thither I thought they would not take notice of me and said, what we hear you are turned Quaker: but the Lord knew what pain my soul was in at that time; but I thought long to get by myself to cry and pray to God, and coming home my brother it came with me, for I know his very heart was concerned for me at that time; but there was such a load and pain fell upon me at that time that made me cry out with many tears, running down my cheeks, Lord God of Heaven have mercy upon me, what shall I do to be saved? Lord God of Heaven what shall I do to be saved? so he fell a crying to me and said what ayleth thee Brother the Lord will have mercy upon thee: And I knew not any one living in all the world that could afford me any comfort except the God of Heaven did.

Neighbours and acquaintance I write no life to you this day God is my witness; and so long (I do believe) as my Brother hath life and since he will not forget that time, as he hath told me since; And about this time there were several of this people carried out dead out of the county Gaol which lay in the Dungeon For the Testimony of Jesus; which I know not but might be by reason of the straitness of the place as they were confined in for want of common air: And then I began to enquire what





what was the matter, and I could not understand that any thing was laid to their Charge, except it was as concerning the Worship of their God; and then I wished, if they suffered for God's sake, and for Righteousness sake, that I might suffer with them too; for I did not care if they Burned me, if I was sure it was for God's sake; but all the Business was to know whether I should be sure of it: So I Discoursed with some of my Neighbours and Acquaintance, and they said it was a Fancy and a Whimsie, Bewitching and Delusion; and after this rate they talked; but the Lord knew my Heart: Was it a Whimsie, and Delusion, and Bewitching, to cry and pray to God to have Mercy upon my Soul, when my Days were at an End? The Lord knew this was, and is the very intent and breathing of my Soul, and if this was Delusion, I will be deluded more; for I am sure God hath promised, *Seek and you shall find, Knock and it shall be opened*; and do they say, this is but a Fancy and a Whimsie. And many times I have gone into the Field, and have got into a Land of Corn in private, when no Eye or Ear hath seen or heard me, and there have I kneeled down, and prayed and cryed to God, and pleaded with him, as I was Created, and he my Creator, and I had a Soul to be saved, that he would not withhold himself from me; for I knew not any one living upon the Face of the whole Earth that I could have any Comfort in, if thou, O thou God of Heaven and Earth didst not help me; and whither should I go, or how should I pray? for thou, O God of Heaven and Earth, *hast the Words of Eternal Life*, and I shall not let thee rest till thou hast Mercy upon me; for I cannot trust my Salvation upon this Man's Faith, or the other Man's Faith, but upon thee, O thou God of Heaven and Earth alone: And after this manner I went on.

And I was a great lover of Musick, and many times as I have been thinking of God, and of the Condition that I was in, it would have brought trouble upon me; so that many times I have took my Cittern, or Treble Viol, or any Instrument as I had most Delight in, thinking to drive away these Thoughts, and I have been so troubled, as I have been playing, that I have laid my Instrument down, and have reasoned with my self after this

this manner, and fell a crying to God, it is true I love this Musick, but what good can these sounds do me when my Soul wants Peace with God; and this doth but stir up Laughter, and Lightness of Spirit, to make me forget my Maker, and this will last but a little while, and I had better seek my Peace with God, and then, *At his Right Hand there is Pleasures for evermore*; and these Thoughts I had then: So that my Musick began to be a Burthen to me, and I would fain have sold them, my Instruments, but that I had not freedom in my Mind to do; for if I did, those who bought them would have made use of them as I did, and I thought I would not be the cause of it; so I took as many as I suppose cost forty Shillings, and **BURNED THEM**, and had great Peace in my mind in doing of it, which is more to me than all the Pleasures in this World: And often I have cried to God, and said, as the Scriptures say, *Thou art no Respector of Persons*, tho' I am but a poor simple Man, why may not I know as much of thee, as to my Salvation, as another Man, since my Sincerity is before thee, and thou seest what my Heart earnestly breaths after; for it was not this Name, or that Name that I minded, but Peace with God, when my days were at an End.

Then as to my Employment of *Perrwig-making*; it is more than twelve Years since I began to make them, and much might be said for the making of them by some, yet much questioning and reasoning have I had within my self for some Years; so that at sometimes I have been troubled when I have been making of them, and I could not tell what was the reason of my Trouble, except that was; and sometimes when I have seen some of my Friends come in I have been ready to put them out of my sight, and could not go on with any Content, but Trouble, so long as they were looking on me, and some have spoke to me, and told me, They thought I did not do well in making of them; and to this purpose they have spoken, and many times I have reasoned with my self after this manner, what need I make such ado, and be so much concerned, there is hardly any Man but is desirous of a good Head of Hair, and if Nature doth not afford it, if there be an Art to make a decent Wig or Border, what harm is that? Object.



*Object. But are there not several of thy Friends, who wear Borders and are accounted honest Men?*

*Answ.* As for those whose Hair is wasted, fallen and gone off their Heads thro' infirmity of Body, and for want of it do find that their Health is impaired, or lessened, if such do wear short Borders for their Healths sake, and for no other End, or Cause whatsoever, I judge them not; but let none make a pretence that they wear Borders or Wigs for their Health, when, in reality, another thing is the cause, for God, the Righteous Judge, sees in Secret, and he hates Pride and Hypocrisie, the Spirit of which is judged, and for ever to be judg'd with all its fruits by the Lord and his People. And let all those who have Hair growing upon their heads, sufficient to serve them, I mean what is really needful or useful, be content therewith, and not find fault with their own Hair, and cut it off, and lust after and put on others Hair.

And further, thus I reasoned, is there not some of thy Friends who make them, and sell Hair for the making of them, and drive a great Trade, and what, do I not think that they have not as much care to go to Heaven as I have, and what need I make such ado, and be so concerned? But all this would not do, but here lay that which was very near me, that was, if God should call me to Account at this very time, while I am reasoning after this manner, whether or no I could stand clear in his sight and make them; for if I stood condemned in God's Sight; It was not this Man's Making of them, nor the other Man's Wearing of them, that would justifie me in God's Sight; for if God Condemns me in my Conscience, I know no Man Living, who can justifie or take away that Guilt: And here I stood in this Condition for sometime; and the Lord knew the Travel of my Soul in these things, and I knew not what I should do to be cleared of them, so that I have been almost out of Hopes sometime, and said within myself, and cry'd I am afraid I shall Die with this upon my Conscience, and then what will become of me hereafter, and how can I stand clear in the sight of God, that am Condemned for it in my Conscience? But my Prayers and Cries were, for God.

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to deliver me; for I could not deliver my self out of it; but here I lay one Day after another crying to God to be delivered: So suddenly after our dreadful Fire, in which I was, with the rest of my Neighbours, a Partaker of that Judgment, then I was more concerned than before; so that I knew not what to do to get over it, it lay so hard upon me to bear: But still this Cursed Enemy of my Soul, this *SELF-END* Spirit, began to work with me again, and reason with me after this manner; what, am I resolved to ruin my self, and turn away all, if I do leave this, I must expect to lose a great deal of my *Trimming Trade*, and I had better leave off that, than leave off this *Perriwig-Making*; it fits so well with me in the Condition I am in, by reason of my Lameriness: I had a considerable Trade in it with several of my Acquaintance in Town and County, and some of them are Persons of Quality, and with me very well, and if I leave that, I shall disoblige them much, and what will I do then? Am I minded to undo my self? But still there was an inward cry in me, *Lord save my Soul*; for that lies at Stake, and it is that I Plead for, and I care not what I go through, so my Soul may have Peace with thee, when my Days are at an End, for my Soul is for Everlasting, but this Trouble cannot last long: These things struck very hard with me, that made me cry out Night and Day, *Lord deliver me, and help me over this Weight and Pain that is upon my Spirit, and I care not what I do, so I may be clear of them*: So through much *TROUBLE OF SPIRIT* I was willing to leave them: But this would not clear me, but as I had been a publick Professor of this Employment for some time, I must bear my Testimony against them, and that was, I should send for my two Men, as I had instructed in that way, and tell them how I was troubled, and take a Wig and burn it before them, as a Testimony for God against them: But this was very hard, but no Peace could I have before I did it; and no Comfort, and much Pain and Sorrow I had before I did it; but Torment of Mind I had till I had given up to do it; so according to the Pain and Sorrow that lay hard upon me I gave up to do it, and I thank God, I have much Ease and Comfort of Mind since I have done it; for the Lord hath not put me upon any thing, but what he hath given me Strength to go thro', and he is not a hard Master, and I have great Peace and



and Comfort in what I have done, which is more to me than all the Perishing Fading things in this World: And whoever he be that doth expect Peace with God in himself, he must know a Cross to his own Will, to cross his Sinful Thoughts, Words and Actions; and what ever he knows God requires of him, he must do it, though it be a great Cross to him, though it is very hard to Flesh and Blood; *Flesh and Blood cannot Inherit the Kingdom of Heaven; but a Man must be Born again*: And as truly it is witnessed, as ever it was Writ in the Scripture; God's People this Day do know this Spiritual Birth, Blessed be God for ever; and they Travel in Spirit till God gives Encrease and delivers them: And I am sure, and can speak by Experience, I never met with a better Friend in all my Life than the Spirit of God; for it never crosseth that which is according to God's Will, but if God's Will be not done, this Spirit brings Pain and Trouble upon the Soul, if it be minded.

So I would desire any ingenuous sober Reader, without Prejudice to judge, if it had been their own Case, whether they would not have left off this Employment of *Perrwig-making*, rather than to have went on with so much Condemnation in themselves; and these be the Reasons and Occasions why I left them off: And now you, my loving Neighbours and Acquaintance, I would not have you think, that now I have denied my self, and took up this Cross, as to come among this poor scorned People, and left off my *Musick*, which was a great Delight to me, and likewise this Employment of *Perrwig-making*, which I have told you was so hard for me to part with, that now I think my self safe enough: No, God is my Witness this day, from whom I have my Breath and Being, I have as much need of keeping my Mind staid upon God, as ever I had in all my days: And whatever I have done, it is no more but my Duty to God, to answer his Requirings in my Conscience; and here I lie still upon the free Mercies of God, thro' his Grace in his Son, Christ Jesus, my Saviour to be saved; and I care not what I go thro' for Christ's sake: And here I find a pressing forward to the Mark of the Price of the high Calling which is in Christ Jesus: And at the End, I do not question, as I keep Faithful

to God, I shall obtain the Salvation of my Soul, and that is enough.

And whereas there is most dreadful Speeches cast against this poor, scorned, and scoffed People of God, who are called *Quakers*, as if they had their very Principle from the darkest Hell; and some have told me, They come from the *Jesuits* and *Papists*; and very hardly People have spoken concerning them: But truly, Neighbours and Acquaintance, I would intreat you to let me speak in this matter, and I hope I have not behaved myself so badly amongst you, for almost this twenty Years, but I may have a little Credit for what I say: So long as I have come amongst them, which I think is 13 or 14 Years I never understood any such thing, but the very main Aim that they have and do drive at, is to have People be faithful to God in what they know in themselves; and this is that plain downright way they have drove at and do, and God hath prospered them and will do, let all those that are Opposers of this Principle of God, do what they can: They can as well stop the Sun from shining, the Rain from falling, as hinder this Spiritual Work from prospering in the Hearts of his People; for it is beyond the strength of Man to hinder it: They were not set up by Man, nor can Man pull them down. And as for the *Jesuits* and *Papists*, I know not what they are, as to their Principles, neither indeed do I desire to know, but those that are not as they should be, I desire the Lord may make them so. But as to my own part, I will tell you what my Faith is, and what I do believe, call me what you please, nor I never desired to believe otherwise: That is, *I do believe in God, who is the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son, our Lord, who was Conceived by the Holy Ghost; Born of the Virgin Mary; and that he did suffer under Pontius Pilate; and the third day he rose again from the Dead, and sits at the Right Hand of God his Father, who shall Judge both the Quick and the Dead; and I do believe that God hath a Church, where there is the Communion of Saints in his Spirit and Power; and I do believe The Forgiveness of Sins, the Resurrection of the Body, and Everlasting Life, according to the Testimony recorded in the Holy Scriptures:*



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tures : but indeed, I do not believe that at your Publick Places of Worship, that this is the Church of God, nor your Assemblies are the Communion of Saints; for it is not the Saints Life to live in Cursing and Swearing, in Pride and Drunkenness, in Envy and Malice, Hatred and Covetousness, &c. but in the Spirit of Truth, which leads into all Truth: But alas! What of all these Evils is there not committed in this Age amongst those that do assemble themselves together in your Publick Assemblies, where there is so many Prayers of, *Good Lord deliver us from them*; which, I say, I am a Witness for God, he stands ready to deliver you, if you will come to him; *But you will not come to him that you may have Life*, John 5. 39. And again, the Saints do not believe, that Christ Jesus, the Son of the Living God, did pray to his Father to put his poor Creatures upon those things which were impossible to be done; for when he wished his Disciples to pray, he said to them, *Pray thus, Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth as it is in Heaven*, and so forth. Now some among you say, God's Will cannot be done here, we must live in Sin so long as we live [*There is no Freedom from Sin on this side the Grave, no Peace with God to be known here.*] Oh! what a damnable Doctrine is this; if Men would but plead for God's Kingdom, as they do for the Devil's, and would but believe that God was as able through the Light and Life of his Son Christ Jesus, Rom. 5. 10. *For if when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we shall be saved by his Life.* To save them from their Sins, as the Devil was to keep them in their Sins, we should have brave living; and yet all will say, God is above the Devil.

For the Lord's sake, Neighbours and Acquaintance, consider these things; for God is my Witness this day, I plead not with you for your Silver nor your Gold, nor for any thing that you have in this World, but beseech you to be reconciled to the Principle of God in your Conscience: And how many Scriptures is there to perswade you to a Holy Life; as, *Without Holiness none shall see God.* Heb. 12. 10. *For they verily for a few days Chastened us after their own Pleasure, but be for our Profit, that*  
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we might be Partakers of his Holiness. Except a Man be born again, he cannot enter into the Kingdom of Heaven, John 3. 3. We know that whosoever is born of God, sinneth not: But he that is begotten of God, keepeth himself, and that Wicked One toucheth him not. Be ye therefore Perfect, even as your Father which in Heaven is Perfect, Mat. 5. 48. And many more Places to this purpose, and yet you say the Scripture must be your rule, see how contrary you walk to it, and say it is impossible to be done, and Christ he said, Mat. 7. 14. Because strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it. The Saints they were Persecuted and Imprisoned, and Christ said, For if they do these things in a green Tree, what shall be done in the dry? Luke 23. 31. If they persecuted me, they will persecute you also; if they regarded not my Sayings, they will not regard yours: I pray you do but look back, which look more like Saints, those as assemble themselves together in your Assemblies, or these whom Christ spake off, who are Persecuted for Righteousness sake? And truly I look upon these to be *Real Saints*, and had rather take my Portion among such in this day, if it be in Persecution, than to enjoy the Pleasures of Sin for a Season. And when I came amongst this People at first, what a strangeness did it cause amongst my very Relations and Acquaintance, insomuch that my nearest Relations were stirred up, in Envy and Bitterness against me, some signifying as if I had not been fit to live upon the Earth; and the Lord knows, I had no other desire in my Heart, but to do that which my *Godfathers and Godmothers*, as they call them, promised I should do, as is the Custom now-a-days, which People talk of; but if they come to do it, they rise up as an Army against them, Father against the Son, and Daughter against the Mother, and *All Evil doers* against Christ's Appearances Spiritually, so that in effect they say, *They will not have this Man to rule over us*: And whoever he be that is a true Spiritual Traveller, will find these things to be true: And that was, *That I should forsake the Devil and all his Works, the vain Poms and Vanities of this Wicked World, the Sinful Lust of the Flesh*, and so forth; but as long as I could talk of these things, and not do them, no notice was took of me, as to be offended with me; but when I came to do these things, what ado was  
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here, and what Strangeness did it beget amongst my very familiar Acquaintance: And God is my Witness, at this time it is the very end of my Travel in Spirit, *To make my Peace with God when my days are at an end.*

And now, Neighbours and Acquaintance, I being one that have had hard Speeches cast upon me by some of you, I thought I could not be clear in the sight of God and Man, till I had acquainted you how it was with me from a Child to this day, which I hope will give no occasion of Offence to any; but could heartily wish, that you may not be always Professors, but Possessors of that Life which is beyond all the Profession in the World; and that you may know the Lord's Will to be done in your Hearts, as it is in Heaven, and then you will pray as you should do, and know what to pray for: And truly, my loving Neighbours and Acquaintance, if it had been possible for you to have seen the inside of me, I have told you the very Travel of my Soul in these things, and what I have here writ I have had the Experience of; and do not think it is a Whimsie, or a Fancy and a Delusion to serve God; it is your Concern as well as mine, your Souls lie in danger of Ruin, as well as mine hath done, and therefore for the Lord's sake consider these things, which belong to your everlasting Peace, before they be hid from your Eyes; for here is but a little while before your days be at an End, and we shall see Man no more, and what is all this World worth then! It is not all the Words of Earthly Wise Men, though called Teachers of this Age, or any Man that can justify you, if God Condemn you by his Light and Spirit in your own Hearts; therefore for the Lord's sake, think not that God will be mocked, nor make not slight of these things; for such as you Sow you must Reap: Your Souls lie in danger of everlasting Misery, and it is an inward Reformation, a new Heart, a right Spirit, as God looks for of us all: And it is the earnest Breathing of my Soul, you may seek after it as well as my self.

And now you, my loving Neighbours and Acquaintance of this Town of *Northampton*, where, among you, I have drawn my  
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first Breath, how hath my Heart been pained, to behold the Ruins of this poor Town, and I have, and do from my very Soul desire, that this Affliction which God hath sent amongst us may be for the better, and not for the worse: And it is not long since there was another Warning by Thunder, Lightning, and Hail-storm, such that in all my days I do not know I have heard or seen the like; what Dread and Fear were the poor Inhabitants in at that time? Oh that you would have kept your Minds exercised, as I do believe some did, and had some Sense of the Dread and Fear of this Terrible God, that can shake Terribly the Earth, *And make the Inhabitants fear before him!* I say what Fear were they in at that time, running up and down, thinking that the Town had been Fired by reason of the Lightning that was at that time? The Lord grant that you may be of that Principle of Religion, as it hath been my desire from a Child to be of that Religion which would endure a Thunder-Clap, that is, if God should have called me or you to Judgment at that very time, we might be ready with Oyl in our Lamps; and not put it off to buy when the Bredroom comes; for, blessed be God, at that very time, I do not speak it for any Praise among you, God is my Witness, but as I felt it upon my Spirit at that very time; I cou'd Sing for Joy in my Spirit, when others were running up and down in Dread and Fear; and for ever my Soul shall trust in this God, who is mighty to Save, and mighty to Destroy, God blessed for ever: And the very Inhabitants themselves could not but at that time confess, that God had sent another Judgment amongst them, in my hearing; but yet for all this, what Blaspheming the Name of God is here, and Drunkenness, and all manner of Wickedness almost committed, Envy, Malice and Hatred, and what not, insomuch that some have told me several times, that you think in your Conscience, you are a great deal worse than you were before the Fire, and why is it so with you, for the Lord's sake consider, what will become of you that go on in this resolute way; God will not always strive with you; put not (I beseech you) this Day of the Lord afar off, but while it is to Day, harden not your Hearts: I would intreat you that you would look back, for about this twenty Years, what have this poor, scorned People of God called *Quakers*, Preached amongst



amongst you, but this Principle, to have People mind God in their Conscience, and to be faithful to what they know of God; and what hard measure have they met with? How have they been Stocked and Stoned, and Whipped, and Imprisoned, their Goods rended from them, and for nothing but for God's sake, to keep their Conscience clear in his sight? And how have some sealed it with their Blood, and still are ready, tho' patient Suffering in his Power, God be magnified for it, with their Lives given up, and if God should suffer them to be brought to the Stake for the Testimony of Jesus: And let the Rain fall, and the Wind blow; and the Storms beat, they are Anchored upon that Rock, Christ Jesus, which the Gates of Hell cannot prevail against: And do not think, that this Pearl of great price which they have Sold all for, they will part with for nothing, or for the Glory of this World, which Perisheth; and this I say of them, that are faithful to God in what they know, they are the People of God, and there is no more required of any of us, but to be faithful to what we know, be it much or little. So this is my Testimony for this People, if I should write no more; for I wait for my Dissolution, nor I know not how few my Days may be amongst you.

And now, you my loving Neighbours and Acquaintance, since it hath been the good Pleasure of the God of Heaven, to send this Affliction of Lameness upon me, so that in the prime of my Age, my Strength is taken from me; I dare not charge God with Injustice; nor murmur against him; he is Just and Righteous in all his ways, and if he had not sent this Affliction upon me, I know not whether I should have been conformable to his Heavenly Will; but in Love and Tenderness to my Soul hath he suffered this Exercise to come upon me, and I have for ever Cause to bless his Name, that ever he hath dealt with me after this manner, if he never restore me to my former strength again, his Will be done, though to look at it, it is very hard, and I know, I am an Object of Pity to many of you; but why should I murmur at it? *Shall the Pot say to the Potter why hast thou made me thus?* No, I shall not, but bless his Name that ever he hath spared me to this day, that I should answer what he required

of this poor weak Body of mine; and this is the greatest Joy and Comfort of my Soul, that as I have found my Strength go from me outwardly, my Faith, and Hope, and Strength hath renewed in God inwardly: And here I have great cause of Joy and Comfort, and to God let the Honour and Praise be, who is worthy over all Blessed for ever and for evermore, faith my Soul.

And one thing more I would desire of you, to have a care of speaking slightly of the Spirit of God and Christ, and making a Mock thereat, as some have done, as saying, *What the Spirit will not let you do this or that?* Let me prevail with you to have a care what you say, as to this thing, lest you Sin the unpardonable Sin against the Holy Ghost. I have wondered when some Men have spoke to me after this manner, who profess to be Wise and Religious, should offer to speak so slightly of this Spiritual Appearance of Christ; for if ever you know God, you must know him Spiritually; *For God is a Spirit, and they that worship him must worship him in Spirit and in Truth:* And do you not read how *The Spirit Wars against the Flesh, and the Flesh against the Spirit:* And to be Spiritually minded is Life and Peace, but to be Carnally minded is Death. And again, *Quench not the Spirit; Grieve not the Holy Spirit, whereby ye are sealed unto the day of Redemption, Eph. 4. 30.* And it shall come to pass afterward, that *I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall Prophecie, your Old Men shall dream Dreams, your Young Men shall see Visions, Joel 2. 28.* And several more Scriptures there are, that we may read, concerning their Spiritual Conditions; but this Spiritual Appearance of Christ is so Mocked and Scorned at, that when any of God's People are brought before some of you, you are ready to say, What, you are troubled with the Spirit, you cannot Swear, you cannot give us Respect; you must come with *Thoeing* and *Thouing* in your Mouths, and be brought before whom you will, all is one to you; Blessed be God that it is so, that there is a People have more regard to please God, than to please any Man living as to these things: Some time I have had Concerns with some of you, that rather than I would have come before you with my Hat on, if I could have been clear in God's sight, I had rather have lain at your Feet; but



but at any time, if I did not stand faithful to this small thing as you count of, what Pain and Sorrow have I had quickly after it in my Conscience, that I knew I had not done well in it, and it hath caused me to cry sometimes to God, surely I shall take more care next time.

Now if you would but keep to your rule the Scriptures, as you reckon them, methinks you need not be so much offended, when as the Scriptures speak against having Men's Persons in Admiration, because of Advantage; *He that respects Men's Persons commits Sin*: Christ saith, *Learn of me, I am meek and lowly, and you shall find rest to your Souls*. Who learns Lowliness of him will not take Offence at those who in Obedience to him, speak his Language [*Tbee and Thou*] to a single Person, and who wear their Hats upon their Heads, for which they were made. If Men would but truly come to serve the Lord their God in their Hearts, it would teach them better Manners one to another, than a few dissembling Titles of Honour, and worshipful with the Cap and Knee; I pray you what do they all signifie, but to make Men Proud? and there is too much of that already: But this let them do, *Do justly, love mercy, and walk humbly with their God*, and then there will be no Offence taken. And why should you take occasion at *Tbee* or *Thou*? In the Scripture you may plentifully see, that when the Servants of God went to declare his Word to the Kings, they went and said, *Thou O King, bear the Word of the Lord*; and in your very Prayers when you pray to God, do you not say, *Thou Lord, or Thou God*? And what, do you expect better Language than you give to the God of Heaven, which if you should say [*You*] it would be Nonsense; and People would think such were not in their Wits, as should say [*You Lord*] or [*You God*].

Then again this Rule saith, that formerly it was said in the time of the Law, *Thou shalt not forswear thy self*; but Christ, (*Who is the end of the Law for Righteousness sake, to every one that believeth*, Rom. 10. 4.) saith, *Swear not at all, but let your Yea be Yea, and your Nay be Nay*, Mat. 5. 34. And James saith, *Above all things, my Brethren, swear not*, Jam. 5. 12. And now you

can make some, by your Law, pay for Swearing, and others have got Money by Swearing, and others you would force, contrary to the command of Christ, and their Conscience, to Swear; and because they would not Swear, they have been Imprisoned, some until Death, and I pray you do but see what Confusion here is amongst you. Much more might be said from several places of the Holy Scriptures, as to the pressing of you to a Holy, Godly Living, but many of you will not, but even *Hate to be Reformed*. I verily think, there may be some that are tender hearted, that have a Love for God, but yet to leave all the Glories and Vanities of the World, and deny themselves to *Follow him*, appears to them very hard; but this you must do, if ever you know Peace with God: And as sure as ever the Scriptures declare of it; for as Christ said, *He that loveth any thing more than me, is not worthy of me*: For verily, I do look upon it to be Man's greatest Happiness and Felicity to be a true Servant of God, and the most Honourablest Title in the World, to be a true Christian; for their Name is had in everlasting remembrance, when the Name of the Wicked shall rot; and therefore let them Mock and Scorn if they will, the day will come that God will clear the Innocency of his People, and think not that it is impossible to know God as his People did formerly when it was said, that they *Did taste and see how good the Lord was*; and they *Tasted and handled of the Good Word of Life*: And do not think it is enough to believe as *Your Church* believes, and because your Ancestors went in this way, you may; and what should you trouble your selves any further; and truly, if I could have been satisfied here my self, I would willingly have went along with you, but I could not, though many times with Tears I have cryed to God and said, why cannot I be satisfied to do as such, who are esteemed Wise Understanding Men, that I must separate from them, and become a Scoff and a Scorn to them, but, blessed be God, he hath made known himself Spiritually to a little Remnant, who have followed him through the great Tribulations; and blessed be his Name for ever, he hath confirmed the Truth of it to this poor People under his Hand and Seal, as it were by his Eternal Spirit; so that they do taste and handle of this good Word of Life, as they keep faithful to him



him in what they know; for no more God requires of me nor you; for if it be but one Talent, if we keep faithful and improve it, it was said, *Well done, faithful Servant, thou hast been faithful in a little, I will make thee Ruler over much; enter thou into the Joy of the Lord:* So it is Unfaithfulness to God as is cursed in the inward Parts.

The Lord give you an Understanding of these things is my earnest Desire; for God is my Witness, I have no ill will to any of you, but my earnest Desire is for you as for my own self, to pray and beseech you to be reconciled to God, and not to grieve and quench his Holy Spirit in your Consciences, by living in known Sin and Transgression; for whoever they be that will not accept of Mercy, they must expect Judgment; for God is Just and Righteous in all his ways, and he will and hath been clear of the Blood of all People in all Ages and Generations that are gone: And therefore for the Lord's sake and our own Soul's sake, let us not slight Christ's Spiritual Appearance in our Conscience, but be perswaded to let him have the whole Heart; for it is an inside Work: And whoever he be, if he hath never so Eloquent a Declaration at Preaching, let him profess what he will, if it be the Truth it self, let him Preach and Pray, Sing Psalms and Hymns; if they be not Spiritual, they are as if they cut off a Dog's Neck, and as sounding Brass, and tinkling Cymbal in the sight of God, and no Profit in them at all.

So this is my Testimony for God, that he doth appear as he is *Spiritually*, and doth more and more appear by the Light of his Son Christ Jesus in the Hearts of this poor Scorned People called *Quakers*, as sure as ever Christ did appear *Personally* upon the Earth to his Disciples, according to the Holy Scriptures of Truth: And therefore slight not this Spiritual Appearance of Christ I beseech you, that which condemns you for Sin in your Consciences, as you tender the welfare of your Immortal Souls, and though this come from a simple Instrument, yet I would intreat you to bear with me, for it is in Love to you all.

And before ever I set Pen to Paper to write this, I have in the  
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very secret of my Soul desired, that I might have lain in a Cave in the Ground, and have cry'd out these few days I have here upon the Earth, to the Lord, rather than I would have appeared so openly amongst you, but I could not be clear till I had signified my mind to you; and so I do appeal to the Principle of God in all your Consciences; I being one that have had my Being amongst you almost all my Days, what damnable Practice or Principle have any of you seen by me, that makes you talk at this rate? Except you call this damnable which checks and reproves you when do you not well; and which of you all dare to say he hath it not in him? Which is the great Love of God unto Mankind, which doth either excuse, or accuse, if they do Good or Evil; and this is that Witness that God hath not left himself without, in the Hearts of all Mankind.

And certainly, if there had been any thing in your Teachers Doctrines, Reasons, Uses and Applications; if Crying and Tears, Sighs and Groans, would afforded me any Comfort in them the Lord would have satisfied me in them; but I could not get Peace in them, tho' the Lord knows it was my dayly Prayers from a Child, to be satisfied: And therefore, having dealt plainly with you, and having told you how it was with me from my Childhood, do you think that I am Deluded; and do you think that I with many more that have known this Spiritual Travel, will be scoffed and scorned out of this experienced Principle of God in our Consciences? My God be Blessed, we know better things: And tho' you may, *Goliath* like, come in defiance against this Host of the Living God, yet be it known to you, *You are but Men, and not Gods*, and tho' we are but poor Striplings, and simple Mechanick, poor Tradesmen, and some coming from their Flocks and Herds: We do not encounter with you, with Swords or Spears; but in the Name of the Lord we go on, and here the Lord hath given Strength and Patience to suffer, whatever hath come upon his poor People, for the Trial of their Faith: So that *They are more than Conquerers, thro' him that hath loved them*, as above twenty Years Experience can witness, since the Lord first brought them forth, out of this Northern Part of this Nation; and this is that Lamb's Spirit in which we War, of which God hath said, *Shall have the Victory.* And



And do not think 'tis *Excommunication*, or rending our Goods from us, or Banishment, or any other thing, that shall be ever able *To separate us from the Love of God, which is in Christ Jesus our Lord*: And if Christ be not in Us, we are *Reprobates*; and if it were not that this Principle of God were in us, and if we did not know and enjoy something that was above this World, we were of all People, as the Scripture saith, *Of all Men in the World, the most Miserable*: For indeed, the Case is God's, as we are concerned in, and if he doth not carry it on in us, we cannot go any further; and this is that City that God hath set on a Hill, which cannot be hid: For alas, *Our Profession* is as empty as any Profession, if we find not this Principle of God in our Consciences to Prosper, which teacheth us to deny all Ungodliness; and if it be but a Sigh or a Groan, a Cry or a Tear, that cometh from an Honest Heart, God hath regard to it; for alas, tho' there may be Tricks that Men may shuffle or cut one with another, we cannot deal so with this All-seeing God, with whom we have to do; for alas, without God we can do nothing, therefore it is to this Principle in your Consciences I direct you; for no further than you find me Plead for God, no longer own me.

My Neighbours and Acquaintance of this Town of *Northampton*, I pray you, do you but a little consider what Condition were you in suddenly after this Judgment of God that was amongst us by Fire, at which time we met one another, several with Tears in their Eyes, telling one another of their Losses by this sad Judgment: O what a tender Frame of Spirit were many of you in then! O that you had kept to that! and it would have been greatly for your good; for then you would have gone forward in that which is good till you had found Reconciliation and Establishment with your Maker, and you would have remembered his Judgments and Mercy, and have spoken of them to his Praise: But how little is this minded now! So that many live as if there were no God. To hear the great Abominations that are committed in your Streets, is a Grief to the Upright now, as such things were a Grief to the Upright in all Ages. O that these things may be considered, laid to Heart, and amended, before it be too late; for our Days are swiftly passing

passing over, as a Weaver's Shuttle, and as a Tale that is told. The Lord grant, that unto this humble, tender Frame of Spirit you may come, and not let those former Afflictions slip out of your Remembrance; for God hath promised, he will Not break the bruised Reed, nor quench the smoking Flax; but if your Sins were as Scarlet, he would make them as Wood; if as Crimson, he would make them as Snow; and this is the Lord's doing, and it is marvelous in our Eyes; and this is that humble Way that my Soul hath found Favour with him, and for ever my Soul shall praise him. And I know not how few my Days may be amongst you, yet this is my Testimony and my Belief concerning this People, those of them as are Faithful, I could wish I could say so for all as are called so, that they are the People of God. So whether you will be reconciled to this Principle of God in your Conscience or no, I am clear in my self concerning you.

*Who am a Well-wisher to your Immortal Souls,*

**John Mulliner.**

**T H E E N D.**





